THE

Observator Defended,

BY

The AUTHOR of the

OBSERVATORS

IN

A Full *ANSWER* to Several Scandalls Cast upon him, in Matters of Religion, Government, and Good Manners.

LONDON,

Printed for *Charles Lemme*, at the Sign of the [illegible] in St. *Paul's* Churchyard. [illegible]

To the Right Reverend Father in God, Henry *Lord Bishop of* London.

My LORD,

YOu have here before your Lordship an Appeal from *Clamour*, & *Calumny*, to your *Honour*, and *Justice*: And to whom, but to my *Right Reverend Diocesan*, should I fly for *Protection*, and *Relief*; when *Religion*, and *Good Manners*, (though brought in by *Head and Shoulders*) are made the *Question!* I am Arraigned as a *Stickler* for *Popery*; An *Enemy* to the Establish'd Church of *England*; a *Slanderer* of the *London-Clergy*; and a Sower of *Dissention* among his Majesties *Subjects*: All which *Reproches* I Valu'd as my *Glory*, so long as I was *Wounded* for the *Churches sake*, and by the *Common*, and *Profess'd Enemies* of the *True Sons* of *That Church*, and of All *Loyal Subjects*. But, I must Confess, it has given me some *Trouble*, as well as matter of *Admiration*, to see so *Unaccountable* a *Change* of *Humour*, now of *Late*, from what it was *some Few Years agon*: And that the *Same Zeal*, under the *Same Method* of *Manage*, and *Direction*; and for the very *Same Cause* too; Nay, and the *Self-same Publique Offices*, and *Applications*, that were *Acknowledg'd*, and *Declar'd* to be *Meritorious Services*, from the *Year* 1680. to *February* 168⅘ should now, all on the Sudden, be Pronounc'd, so *Scandalous*, and *Offensive* to the *Same Protestant Church*, which *Before* they were thought to have *Defended*: And All these *Contradictions* at Last, from many of the very *Same Hands*: Where the *Fault* lyes, is Submitted to your Lordship to *Determine*; and whether the *Same Principles*; the *Same Judgment*; the *Same Practices*; and the *Same Doctrine of CIVIL OBEDIENCE*, (for I have gone no further) be not as *Warrantable* under

the Reign of our *Present King*, (whom God Preserve) as they were in the time of *his Late Blessed Majesty*. If it shall be said that I have *Departed* from my *self*; I do Freely Offer-up Seaven or Eight and Forty Years of my Life, to the *Scrutiny*. And if upon the Strictest Examination of my *Papers*, and *Actions*, It shall be made Appear, that I am not the very same Person at *This Day*, that I was in the *First Scottish Rebellion* of 38 and 9. with a respect to the *Religion*, and *Government*, both of *Church* and *State*, and without any *Shifting*, either of *Opinion*, or so much as *Outward Pretence* in the *Interval*, I'le Submit to be *Concluded* by That *Instance*. (Though I am perswaded (My Lord) that the *Cleerest* of my *Accusers* would be Loth to stand *That Test*) And This, (under favour) is not *All* neither: For there Occurs yet *Another Difficulty*, that's as much a *Riddle* as any of the *Rest*; which is, how the *Same Person* should be so Deadly an *Eye-Sore* to the *Orthodox Clergy* of the Church of *England*; and yet at the *Same Time*, (if not in the *same Cause*) be so *Galling* a *Thorn* in the *Sides* of the *Schismatiques*.

With your Lordships *Favour*, and *Patience*, for a word or Two upon *This Part* of my *Case*: If I am an *Enemy* to the *Church*, I'me a *Friend* to the *Faction*; And yet I find no *Abatement* of *Malitious Forgeries*, and *Scandals* against me, from *That Quarter*: If I'me an *Enemy* to the *Schism*, purely for the *Churches sake*, I am so far, a *Friend* to the *Church*; And it is yet my Fortune, to meet with as *Hard Measure* under *Colour* of *That Interest*, as of the *Other*. Now (my Lord) If my *Writings*, and my *Life* be All of a *piece*; (as after all This *Noise*, there's not the Least *Shadow* of a *Proof* to the *Contrary*) If both the One, and the Other have had the Honour, 'till now of late, of a Fair Interpretation, both as to my *Religion*, and my *Allegeance*: If I do, at This Moment, stand upon the *Same Ground*, and Assert the *Same Principles* that ever I did; there must be either some *Secret Practice*, or some *Dangerous Misunderstanding*

understanding in the Bus'ness. And the *Intrigue* is no more then *This*; The *Common Enemies* of the *Government*, *Invent*, and *Spread Scandals* against the *Friends* of it. *They* throw out the *Bait*, and here and there an *Easy Honest man Swallows* it; while, under That *Pretext*, the *Designs* of the *Faction* are Expos'd as the *Sense* of the *Church*. (as will be set forth more at large, in This Following Tract.) Your Lordship has not taken Notice, perhaps, that the *Author* of *Julian the Apostate*, is of late become a *Famous Stickler* for the Protestant Religion and *the Church of England* as by Law Establish'd, *against* Popery *and* Papists: And that he has *Compos'd*, and *Publish'd Three Famous Papers* upon That Subject: But withall, That as These Three Papers were *Intended* for *Libells*; so they were *Manag'd* in the *Dark*, and *Privately* Thrown about the *Streets*, as the most *Pernicious* of *Libells*: And in fine, to Consummate the *Boldness*, and the *Wickedness* of the *Hypocrisy*, These Papers were *Written*, *Design'd*, and *Calculated* for the *Service* of the *Rebellion it self*. To say nothing of Other Affronts put upon the *Dignity* of the *Holy Order*, and the *Protestant Profession*, under the *Same Disguise*. It is, Briefly, my Lord, the very *Train*, and *Master-piece* of the *Faction*, by a Certain *Sleight of hand*, to get the *Protestant Religion* turn'd up *Trump*: and Then, to Play their *Own Game* under it. With Permission (my Lord) This is the *Just State*, and *True Measure* of the *Case*, both *Publique*, and *Private*. I had it T'other day from a Person of *Great*, and *Unquestionable Honour*, That the very Morning after the *Rebells* Landed at *Lime*, as they were Discoursing of the *Danger* of their *Undertaking*; [*Well!* (says a *Head-Man* among 'em) *If we can but make a Breakfast of Those Rogues*, Jeffreys, *and* L'Estrange, *we'le never* Repent *the* Hazzards *we are to run.*] I take it for an *Obligation* that they *Design'd* the *Eating* of me in so *Good Company*: But (with pardon) it seems somewhat with the *most* yet, to be *Baited* by *CHRISTIANS*, on the *One* Hand, and *Worry'd* by *CANNIBALS*, on the *Other*.

It will become me now to Enform your Lordſhip, in Excuſe of This Confidence, how *Unwillingly* I came to it. The *Weſtern Rebellion* has hardly made more *Noiſe* then my *Apoſtacy* to the Church of *Rome*; and it has given no ſmall *Reputation* to the *Impoſture*, that my *Enemies* have taken *Sanctuary* in the *Church*; and *Stabb'd* me, even from behind the *Altar*: So that I could not ſo much as *Defend* my ſelf, without ſome ſort of *Irreverence*: And to go further, would have been little leſs then *Sacrilege*. It was a *Dangerous*, and an *Unkind Dilemma* that I was now put upon: Either to *Sink* for want of a *Vindication*, or to run the *Riſque* of *Hurting* my *Mother*, in the Attempt of *Righting* my ſelf upon ſome of her *Froward Children*: Upon This Conſideration, I contented my ſelf with the *Middle Courſe*, of only Touching upon the Point in queſtion now and then in an *Obſervator*: But ſtill, ſo faſt as *One Sham* went off, *Another* came on; and finding the Work to be Endleſs, I made a *Virtue* of my *Misfortune*, and took up a *Philoſophical Reſolution*, of Troubling my Head no further, with what I could not help. So long as the Fame of my *Levity*, and *Hypocriſy*, Paſs'd only from *hand to hand*, in a *News-Letter*, by *Word of Mouth*, or upon *Common Hearſay*, I ſtood the Shock, without being much Concern'd, whether the World were *Angry*, or *Pleas'd*: Notwithſtanding, that *Great Names*, and *Authoritys* were laid hold of, to Bolſter-up the *Credit* of the *Report*: But when I came, afterward, to find *Ten Sheets* of a Book, *Printed*, under the *Title* of [*The Difference between the* CHURCH *of* ENGLAND, *and the* CHURCH *of* ROME, *Conſidered and Stated, according to ſuch Meaſures as both do Allow*:] The *Subject* of it, lyable enough, to ſtirr up *Unſeaſonable Heats*: And *My Self* (at what Hazzard ſoever) render'd the *Occaſion* of the *Controverſy*; As if the *Treatiſe*, had been only a *Defence of the Church of England*, in *Reply* to the *Obſervator*, that had Written

ten against it. This *Insinuation* was the most *Artificial Essay* of *Proving* me a *Papist*, that has, as yet, been *Offer'd* at: And left only *This Choice* before me; Either to *put Pen to Paper*, in *Denial* of the Charge, or to Stand *Mute*, and *Confess* it.

You will, I hope, My Lord, Easily Excuse my *Writing*, under *These Circumstances*; and as *Generously Pardon* the *Adventure* of This *Dedication*, when you shall find, how Injuriously my Adversaries have Apply'd the *Countenance* of your Lordships *Power*, and *Character*, toward the Oppressing of an *Innocent Person*. Neither have I proceeded thus far, without Consulting All the Terms of *Discretion*, *Decency*, and *Respect*: Even to the Degree, of Reasoning my self into a Full *Conviction*, that I could not have done Less then now I do, without being Wanting, both to your Lordship, and to my self: That is to say; without Appearing less Sollicitous for the Blessing of your Good Opinion, then I ought to be.

It is not yet, (My Lord) that I presume to Beg your *Patronage*, the Breadth of a Single Hair, beyond the *Merits* of the *Cause*; and the *Exact Truth*, and *Rigour* of an *Impartial Justice*; So that my *Petition*, within Those Bounds, is as Good as *Granted Before-Hand*: But the Sum of my Humble Request (with Submission) is only *This*; That I may have leave to Deposite These Sheets in your Lordships Hand; To the End, that in case of Any Misrepresentation of the Matters here in Question, my *Accusation*, and my *Defence* may Appear Together. I have now My Lord, only to Crave your Benediction, upon

Your Lordships most Dutifull,
and Obedient Servant,
Roger L'Estrange.

To

THis is only to shew the Reader in a Few Words, how Matters stand betwixt the Peevish Part of the World, and the Observator; and it is a Defence that I am forc'd upon by a Certain Printed Paper, that lays me under the Absolute Necessity of a Reply: And, at the same time, gives me as Fair an Opportunity as I could Wish, of Clearing several Other Scores, all under One. My Work will be the Easier, in regard that the most Popular Stress of the Calumny against me, is Discharg'd, out of the Mouths of my very Opposers; and not without Manifest Contradictions upon Themselves too: Beside the False Countenances that are put upon my Writings, & Meanings, in Despite of Grammar-Rules, and of Common Reason; which the Reader would have taken Notice of without Telling.

For the Better Colour of the Bus'ness; the Title bears the Face only of a Consideration of the Difference betwixt the Two Churches; But the First Sheet of the Text looks quite Another way; and turns the Pretended State of the Controversy into a Stabbing Reflexion upon the Observator: As who should say, let the Author of the Observators talk what he will, of Re-Unions, and Accommodations; as if there were no Difference at all, but in Terms, and Modalities, betwixt the Church of England and the Church of Rome: Here's a Brief Confutation of his Mistake, let him Deny it if he can. Upon the Authority of This Insinuation, I am presently to be run-down for a Papist, without any Ground for the Suggestion: Nay upon Those Points, wherein the Plaintiff, and the Defendent Agree in Opinion, to a Single Syllable.

So that Write I must; and my Method shall be, to Take, and to Answer That which Concerns my self, in Fact; (For I have nothing to do with matter of Doctrine) Paragraph by Paragraph, under the Heads of CONSIDERATIONS, and NOTES, to Distinguish the One from the Other.

The

The *Observator* Defended, &c.

1. *The Difference between the* Church *of* ENGLAND, *and the* Church *of* ROME, *CONSIDER'D and Stated, according to such Measures, as both do Allow.* Title.

1. THese are the Words of the *Title*: But we must look for the Drift, & Meaning of it, in the following *Text*; Where, it will Appear, that the Pretended *State of the Difference betwixt the Two Churches*, is the Least Part of the Business of This *Treatise*: Though Nine Parts in Ten of the Bulk of it be Employ'd upon That Subject: So that I shall now Proceed to the Matter. Notes.

2. After the Ingenious Author of the Observators had declared, that he was *resolved not to intermeddle in past Controversies, without fresh and publick Provocation to't*; *and to bury Forty One, and his Dissenters Sayings, both together*; And that, *if they will be quiet, he has as large a Field before him t'other way*. It was no little surprize to the Honest and Loyal Church-of-*England* men to observe *their Religion*; and to the Clergy of *London*, to find *themselves* brought into the Field, and to be concern'd in the *t'other way*. Considerations. Obs. Vol. 3. Num. 1.

2. The *First Note* I shall make upon This *Paragraph* (after my Thanks for the [Ingenious Author] must be *This*, That it is a Paper, *Representative* of *the Honest*, *and Loyal Church-of-England-men* Notes.

of-England-men, and the Clergy of London, (at least if we may take the Printers Word for't in the First Page) which Imports a *Complaint* in *Their Names*, of Injurys done to *Them*, and *Their Religion*, by the *Ingenious Observator*. It is now to be Hop'd, that we shall have Fair Dealing in the rest of the Clause: For Otherwise the Church of *England* will have Juster Cause of Exception to her *Advocate* for his *Vindication*, then to the *Observator* for his *Calumny*.

In the *Second* Place, we shall Confront the *References* with the *Originalls*; and see how the *Observators Words*, and the *Considerers Inferences* will Hang together. [*I am Resolv'd* (says the *Observator*) *not to Intermeddle in Past Controversies without Fresh, and Publique Provocation to't*; [Or where the Vindication of the Government shall Naturally Require it.] *I shall Bury* Forty One, *and my* Dissenters Sayings *Both together*. [And That Story shall never see the Light more, 'till the Republicans, or the Dissenters Themselves, shall by some Future Act of Open Disobedience force Some of Those Instances out of their Graves again.] Compare the *Citation* now with the *Text*, and you will finde the *Periods Maim'd*, and the *Omissions* Totally in favour of the *Dissenters*; Nay, the *Conditions* of my *Forbearance*, *Broken* by an *Open Rebellion*; and the very *Violation* of Those *Conditions Smother'd*, and *Suppress'd*. Here are *Three Divided Sentences* Tack'd into *One*; and when he has *Disjoynted* My *Connexion*, he mightily mistakes my *Meaning*. After the Words [Both together] he takes a Leap of allmost Fifty Lines to That Passage [*If they will be Quiet*, &c.] Which, in the *Observator* runs Thus. [Obs. Pr'ythee hold thy self Contented, Trimmer. Either the People I have had to do withall, Will be Quiet, or they will Not be Quiet. If they will Not, there's work enough That way Cut out, Ready to my hand: But] *if they* Will *be Quiet*, *I have as Large a Field before me* T'OTHER WAY; [And I shall be as Ready to Celebrate the Miracle of their Loyalty and Conversion, as ever I was to set forth the History of their Ingratitude, and Disobedience.] I must here *Observe*, that he has First left out *One Point* of the *Dilemma*; and 2*ly*, *Cut off*, *Short* of the *Explication*

Explication of the *Other Point*: Under which *Ambiguity*, and *Imperfection*, he turns ['*TOTHER WAY*] upon the *Church-of-England-men, and the London-Clergy*, when the *Words* were moſt Explicitely *Spoken*, and *Intended* of the *Republicans*, and *Phanatiques*: And the Short *Engliſh* of them no more then *This: If they will* **Not** *be Quiet, I'le* **Expoſe** *them; but if they* **Will** *be Quiet, I'le* **Commend** *them.*

3. When the Clergy of the City, under the Conduct of their Right Reverend Dioceſan, had preſented an Humble *Addreſs*, in the Sincerity of their Hearts, to His Sacred Majeſty, with their *humble thanks for his Gracious aſſurance to defend* **Our Religion**: As they could not think the Phraſe *Our Religion*, liable in it ſelf to any juſt exceptions; ſo of all men living, could not they have ſuppoſed, that this Author, who had before treated them with Reſpect, and had been ſo treated by them, ſhould all o'th' ſuddain, *without any provocation*, or obſerving the Law he had before offer'd even to the Diſſenters, fall unmercifully upon that little Phraſe, and thoſe that innocently uſed it; as if there had been a *ſecret reſerve* in it; and that under the *Cant* (as he is pleaſed to term it) *of the* **Protestant** *Religion, the* **Reformed** *Religion*, and **Our Religion**, there was intended a *Cover for* **All Religions** *but* **Popery**. An inference very wide and extravagant, ſince tho **Our Religion** had not been followed (as it was) with *Eſtabliſhed by Law*; yet the *Addreſs* being preſented by ſuch a Body of men, as the City Clergy, and referring to His Majeſties Declaration, where he was pleaſed Graciouſly to aſſure us of the *care he would take to defend the Church ſo Eſtabliſhed*; all miſtake in that matter was ſufficiently prevented. Conſid. Observator. Nnm. 7.

Notes.

3. There are a Great many Hard Words given to the *Observator* in This Clause; *Principalities*, and *Powers* Call'd into the *Party*; and upon the Whole Matter, a Body can hardly fancy the *Character* of a *Worse Man*: But yet for the sake of Two or Three Lines there, I have Good Nature enough to Forgive All the Rest. [*Of All men Living* (says the *Considerer*) *they could not have Supposed that* This Author, *who had before Treated them with* Respect; *and had been so Treated* by them, *should* [*all o'th'* SUDDEN, &c.] Now This Passage, has in a Great Measure Unveil'd the *Mystery*; and laid Open the very *Root* of All the Following *Misunderstandings*. Alas! I was a Protestant; a Person in *Credit*, and *Treated with Respect*, 'till This Unlucky [All o'th' Sudden] Spoil'd my Market, and *Shipwrackt* my *Religion*, and my *Reputation*, both at a *Gust*. I was, in One Word, *a Very Honest Man*, and a *Good Protestant*; a *True Son of the Church*, and a *Loyal Subject* to his *Majesty*, 'till the *Three and Twentieth of February Last past*; which was the *Precise Date* of the *Bloudy Observator* that has wrought me all this *Woe*. There was No Notice taken as yet, of the Story of my *Massing-it* at *Somerset-House* 1680. Not a Word said, of my *Siding with the Loyal Papists* at *Worcester*, against the *Rebellious Pretended Protestants* there, in my *Observators* of *May*, 1683. No Talk as yet of *Modalities*, and *Accommodations*; though I gave the World *more Pretence* for it in *Eighty One*, then ever I did *since*: But now [All o'th' Sudden] I'm a *Papist*; a *Renegade*, &c. And All, long of That *Unpardonable Observator*. *Vol.* 3. *Num.* 7. Wherefore I cannot do better then Remit my self to That very Paper, and leave the *World* to *Judge*, upon an *Equal Hearing*, whether of the Two is the more to Blame, the *Considerer*, or the *Observator*.

Only One Word by the way, to the Articles of my *Charge*. *First*, I am made a *Ridiculer* of the *Address* of the *London-Clergy*; for the *Phrase*, of [Our Religion.] Notwithstanding 2*ly*, [*His Majesties Gracious Assurance to Defend* [Our Religion.] And 3*ly*, Notwithstanding the *Dignity* of the *Presenters*, and the *Solemnity* of *Presenting* it, I make

make it no better then [*a* Cant; *and as if there were some* Secret Reserve *in't*:] To this I say, First; that the *Considerer* Cannot Apply the *Descant* upon [Our Religion] to the *London-Clergy* without making them *Schismatiques*. Neither does the *Addreß* run in the *Style* of [Our Religion;] but [Our Religion, Establisht by Law.] 2*ly*, Neither is it the *Phraſe* of his Majesties *Declaration* it self. The *Words* being These [*I ſhall make it my Endeavour to Preſerve This Government both in Church and State; as it is now by* Law Establish'd.] 3*ly*, The *Words* [Cant,] and [Secret Reserve] are *Appropriated*, and *Reſtrain'd*, ſo *Inſeparably*, to the *Schiſmatiques*, that All the Force in the World cannot draw from them *Any Other Meaning*: So that Either the *Whole Charge* falls to the *Ground*; or he Confounds the *Church*, with the *Schiſm*. Beſide, that the *Cavil* Amounts to no more then a Bare *Suppoſition*, or the *Fiction* of a *Caſe*, where the *Obſervator* is made to Condemn a Thing that *was* Not; but *might* poſſibly *have been*; which Caſts the Pretended *Cenſure* quite out of *doors*. Theſe *Calumnys* however, are Inculcated *Over and Over*, to make the *Impreſſion* Sink the *Deeper*: But the *Merits of the Cauſe* will be Beſt *Try'd* by the *Obſervator it ſelf*. As for Example.

[*The* Winds *from All the Points of the* Compaſs, *never wrought ſo much* Miſchief *to* This Iſland *in bringing the* Sea *upon us, as* Liberty of Conſcience *has done, in the* More Deſtructive Inundations *of an* Unbounded Schiſm; *And they have gotten a* Trick *too, of* Covering All Religions *but* Popery, *under the* Cant *of the* Protestant Religion; the Reformed Religion, *and* Our Religion (*which is a Mighty Bus'neß I warrant ye.*) *Now let Ten Thouſand Millions of* Mouths Open *as many* Several Ways *to the Tune of* Our Religion; *and That ſame* [Our Religion] *looks* Eaſt, Weſt, North *and* South; Anſwers *the* Whole Cry, *and* Stops *Every* Mouth *of 'em. Pray* Obſerve *now, that under This* Generality, *and* Blind, *the Common People are ſo far Impos'd upon, as to take Every man for a* Papiſt *that will not Subſcribe to* This Protestant; This Reformed; This Our Religion *at* Large, &c. Obſ. Vol. 3. Num. 7.] Obſ. Num. 7. Vol. 3.

Here's

Here's a Debate upon *Liberty of Conſcience*; The Danger of an *Unbounded Schiſm*; The *Tricks* the *Schiſmatiques* have got, of Cozening the *Multitude* under *Generalities at Large*, &c. Now do I Defy any man living, either to make This an Affront to the *Canonical Addreſſers*; or to Clear *Him* of an *Affront* Himſelf, that takes upon him to *Pronounce* it One: And again, by way of Explanation upon the Word [*PROTESTANT.*]

Obſ. 7. V. 3. [*If you Speak of the* Church-of-England, *under the Care of* Epiſcopal Governours; *And as it is by* Law Eſtabliſh'd, *in* Doctrine *and* Diſcipline, *Give That* Religion *what* Denomination *you pleaſe, I'm for it: But if you have a* Secret Reſerve *to your ſelf, of Comprehending* Presbyterians, Independents, Anabaptiſts, *and All the* Other Sects *that call Themſelves* Proteſtants, *for* Proteſting *againſt* Popery, *I am not of* That Proteſtant Religion. *Ibid.*] *Neither do I take it to be Any* Proof *of a* True Religion, *barely to* Proteſt *againſt a* Falſe One: *For* That *may be the* Cafe, *of only* Combating *the* Errors *of* One Religion *with the* more Enormous Impieties *of a* Thouſand Worſe. *Ibid.*] And yet once again.

Ibid. [*There's the* Same Snare *under the Word* [Reform'd,] *as under* [Proteſtant,] *and as much* need *of* Explaining *it, Leaſt, when a man thinks to* Declare *for the* Conſtitution, *he be Drawn in* (*as it was in the* One-and-Forty-Proteſtation) *by an* Expoſition Ex poſt facto, *to an* Engagement *for the* Schiſm: *But then comes* [OUR Religion,] *that* (*without ſome Explicit Limitation or Reſtriction*) *raiſes a very* Hubub; Fires *the* Beacons, *and takes in* Turks, Jews, *and* Gentiles, *into the* Comprehenſion. *Why* Our Religion *is* Any Religion; All Religions, *or* No Religion at all; *Eſpecially out of ſo many* Mouths, *of as many* Several Minds; *And therefore* Religion, *is not a Thing to be* Triſled *with, at This* Dark, Dubious, *and* Unintelligible *Rate, without Fixing ſome* Mark, Name, *or* Appellation *upon it; And therefore let 'em either ſay* Our Popiſh Religion, *or* Our Phanatical Religion; *Or* Our Religion Eſtabliſh'd by Law; *and a body knows where to have 'em: But to* Set up *a* Hundred Falſe Religions, *in a* Proteſtation *to* Oppoſe One; *And then to make* One True Religion *out of a* Hundred Contradictions,

Contradictions, *is to Erect a* Multitude *of* Gods, *and to set-up* Altar *against* Altar; *And on the* Other *hand to* Extract *a* Compound *of* TRUTH, *out of a* Confusion *of* Errors. *Ibid.*]

I shall now Compare the *Text* with the *Comment*; And leave it fairly to the *Reader*, to Try if he can *Reconcile* them. Here's *First*; *Liberty of Conscience*. 2*ly*, An *Unbounded Schism*. 3*ly*, The *Imposture* of *Generalities*. 4*ly*, So many *Mouths*, so many *Minds*. 5*ly*. *Secret Reserves*, for a *Cover* to All the *Phanatical Sects*. 6*ly*, A Hundred *False Religions*, and *Contradictions*. Here's the *Text*; And *All This* (says the *Considerers Comment*) is Intended for a *Lash* at Unity, Uniformity, Expres Articles, Divers, and Constitutions: Apostolical Agreement, Orthodox Ministers, and Canonical Obedience; Harmony of Confession, &c. In fine; *Heaven* and *Earth* may be as soon brought *together* as *These Oppositions*: Nor could These *Illusions* ever have Pass'd upon Any Other Age then This. Nay; And it is not all, that the *Edge* Cuts only upon the *Schism*, but to put the Matter past the very *Possibility*, (as a body would think) of a *Misconstruction*, there are I know not how many *Savings* of *Honour* and *Respect*, to the very *Case* in *Question*, wherein I Declare my self Abundantly Satisfy'd with (as it falls out) the very *Terms*, and *Qualifications* of the *Address*: *i.e.* [*Establish'd by Law.*]

4. But let that Phrase fare as it will, and our *Reverences* also be despised with it (tho' we did as little deserve, as expect it from him) yet we think our worthy Diocesan, that for the Loyalty, as well as the Nobility of his Family, deserves so well of the publick; and for his Zeal for, and constancy *in our Religion* (for we shall still make bold to use that Phrase; especially, since we have no less than the Parliament of our Neighbour Nation to justify us in it) deserves so well at Our, at His, and at all Church of *England* mens hands, might have been spared, and that his *Lordship* might have been used with Consid.

Parliament of Scot. Answ. to the Kings Letter. April. 28.

with other than a Comical *Reſpect*. A contempt ſo intolerable to us, who have for ten years felt the happy effects of his prudent Government, that our *otherwiſe reſpected Author* muſt pardon us, if we cannot ſo eaſily forgive the publick wrong done to that ever to be honoured Perſon, or ſuffer it with the ſame patience we bear our own.

Notes.

4. The *Conſiderer*, in This *Tragi-Comical Paragraph*, has done [*Our Otherwiſe Reſpected Author*] a kindneſs that a man would have done a *Dog*. Firſt, to give him *a Flap over the Mouth with a Fox-Tayle*: And then in the Same Breath, to *Arraign* him for *Libelling* ſo *Reverend*, and ſo *Eminent a Prelate*: When the very *Calling* of That *Obſervator*, a *Libell*, (as I have ſhew'd already) is a moſt *Intolerable Libell* it ſelf: For it Touches not the Leaſt Hair of any man's Head, that is not a *Schiſmatique*: But I am to be made a *Papiſt*; and This muſt be done, by Preparing the way to *One Calumny*, by *Another*; The *Contempt* of the *Clergy*, is a *Step* to the *Forſaking* of the *Church*. I would not Believe *Worſe* of This, or Theſe, Man, or Men of *Conſideration*, then He or They Deſerve; for their *Own Sakes*; nor *Better*, for the *Churches* ſake, becauſe it is not *Generous* to *Murder* a man in an *Embrace*: So that I'le e'en *Stop Short*, without ſo much as *Gueſſing*, out of what *Quiver* This *Arrow* comes. There are *Some Strokes* here, I muſt Confeſs, that have much of the *Air* in 'em of the *Epiſtle Dedicatory* to [*The Obſervator Prov'd a Trimmer*,] where the *Church it Self* was Notably *Topt* upon, as well as the *Obſervator*; and I cannot *Look* upon the *One*, without *Thinking* of the *Other*. It is a *Figure* much us'd of late, to Cover a *Scandal*, or an *Invective*, under the *Maſque* of a *Panegyrique*: As for Inſtance.

To

To the Most Reverend, Right Reverend, and Reverend Clergy of the Church of *England*, By Law Establisht.

My Lords! And
Venerable Sirs!

AS *these Animadversions are made Publick without the least Malice to the Person of the* Observator, *or design to gratifie any* Faction, *or undervalue any Services his Papers may have heretofore done the* Church *or* State; *But to Rectifie certain things which he has lately advanced, that may (if they pass uncontrouled) prove injurious to the Honour and Interest of both; so they address not to you for Protection, any further than your* Justice and Piety *is always wont to favour* Truth. *And therefore (humbly cast at your feet) are submitted to your grave and impartial Considerations and Censure; as being under God and His Majesty,* the Watchful Overseers, *whose especial Concern it is (in your several Stations) to take Care* Ne quid detrimenti Capiat Ecclesia.

Here's [*No Malice now to the Person of the Observator, or Design to Undervalue Any Services his Papers may have heretofore done the Church or State*, &c.] This is the *Civility* of the *Epistle*; and the *Considerer*, at the Bottom of Page. 3. comes not an *Ace* behind him, in the Point of *Courtesy*. [*We will Allow* (says he) *This Worthy Gentleman All the Deference his Parts, and Pen do Deserve*, &c.] I must not Slip One Note here; that All the *Adversaries* of the *Observator*, were *Friends* to That *Pamphlet*; and *Forgave* it All the *Reproches* it cast upon the *Church* for the *Good Will* it had towards *Me*: Beside a Hundred *Shams* and *Forgeries*, over and above, that Notes.

were *Cast-In* to the *Composition*. There were no *Complaints* Advanced in *That Case*, for *Abuse* of *Discipline*, though the whole *Hierarchy* was *Tyrckt* upon and *Ridicul'd*: *Anabaptists*, *Millenaries*, *Presbyterians*, *Independents*, *All*, Engag'd in the *Compiling* of it: And *Care* the *Amanuensis* to Hand it over to the *Press*. But to Proceed.

Consid. Observa. Num. 10.

5. And yet its likely *for the seaven or eight and forty years Service done by this Author* (as he professeth) *to a Protestant Church*; and for a better reason which our Religion teacheth us, all this would have been buried in Silence, and the World had never heard more of it from us, were there not a farther reason behind, that requires our appearance in this way, and which we cannot dissemble and neglect without being false to *Our Religion*, that we solemnly profess'd to His Majesty, to be *dearer to us than our Lives*.

Notes.

5. At the End of the Foregoing Clause, the *Representative-Considerer* Flatters me in the Name of the *London-Clergy*, that They might have *Forgiven* me perhaps, if it had not been for [*the Publique Wrong done*, &c.] And now in This Clause, I might have been Forgiven even *That*, it seems, too, if they could but have done it without being *False to their* Religion. We shall come by and by, to Examine This *Unpardonable Wickedness*: But in the Mean Time, by the *Considerers* leave, It was not [Our Religion] (as he renders it) but [Our Religion Establish'd by Law] which They Represented to his Majesty, to be *Dearer to them then their Lives*. I must not here Pass over the Unfairness of his *Citation*, out of *Observator*. 10. Where the Point in Question was the *Charitable Contemplation* of the *Possibility* of a *Re-union* betwixt the *Two Churches*, without any Proposals towards it. May, (says the *Observator*) We'le Suppose an Inadvertency; and that my Pen has Slipt: Faith betwixt Christian Charity, on the

One

One Hand, and Flesh and Blood on the Other; Methinks [Seaven or Eight and Forty Years [Constant Service of a Protestant Church] might have Commanded so much Humane, and so Good-Natur'd an Error. *Obs. Vol. 3. N. 10.*]

Would Any man have Thought now, that the *Modesty*, and *Resignation* of This Passage, could have been Improv'd into the Semblance of *Vanity*, and *Ostentation*?

6. That Religion, we say, *now Established by Law*, in opposition, both to Fanaticism and Popery; and from the Opposition it bears to the last of which, is called, more especially, *the Protestant* and *Reformed*. Consid.

6. If the *Protestant Religion*, Established by Law, Stands in *Opposition* to *Phanaticism*, (as the *Considerer* says it does) the *Phanatiques* are No *Protestants*: Neither are They properly, of the *English Reformed Religion*, if they be not Lawfull Members of the *English Communion*. Now the *Distinction* of *Protestant* and *Reformed*, does only *Denote* that we are Not *Papists*, without Any *Particular* Account of what we Are; or under *What Protestant*, or *Reformed Classis* we *Range* our selves: And therefore I am against the *Generality* of the *Appellation*; because of the Infinite *Diversities* of *Errors*, and *Contradictions*, that Shelter Themselves under That *Cover*. The *Rebellious Schismatiques of Forty One*, Appeal'd to the [Protestants Abroad,] and to the [Reformed Churches beyond the Seas.] The *Traytors* that have Suffer'd *Death* in Our Late *Conspiracies*, and *Rebellions*, Usurped upon the same *Denomination* and *Profession*: And in a Word; The *Common Application*, and the *Promiscuous Use* of the *same Terms*, Indifferently, by *Both Parties*, Cuts the *Throat* of One *Protestant Religion* with Another. I do not Insist upon *Strictnesses*, and *Criticisms*; But I reckon it a Thing much to be *Wish'd*, since the *Confounding* of the Church-*Protestants*, and the True-*Protestants*, (so Call'd) is of so Pernicious a *Consequence* to the *Government*, that they Notes.

may be Differenc'd, One from Another, in the very *Style*, by some Note of *Diſcrimination*. As for the Purpoſe; I am of the Proteſtant, of the Reformed *Religion*, ſays a *Canonical Church-man*: And ſo am I too, ſays *Every Mouth of the Schiſm*; and ſo it holds T'other way, *Vice Verſâ*, which looks as if Thoſe *Within* the Pale, and Thoſe *Without*, were *All One*. To Conclude, [Eſtabliſh'd by Law] Sets All *Right*, and Solves All *Difficulties*.

Conſid. 7. But if the Caſe betwixt the Church of *England* and *Rome*, betwixt Popery and thoſe that have Reformed from it, be as this Ingenious Perſon has (unwittingly we hope) repreſented it, *Our Lives* may well be *dearer* to us than our Religion: And if we will yet profeſs *Our Religion to be dearer to us, than our Lives*; it muſt either be perverſe Obſtinacy, or groſs Deluſion, egregious Folly, or lewd Hypocriſy.

Notes. 7. Here's *more Holy-water*, yet. [*This* Ingenious *Perſon has* (Unwittingly, *we hope*, &c.) *ſo Deſperately* Mis-Stated *the* Caſe, [illegible] *the* Two Churches, *that it has Turn'd the* Preference [illegible] *way, and made our* Lives Dearer to us then Our Religion.] I wiſh he had Omitted the [Perverſe Obſtinacy, Egregious Folly, and Lewd Hypocriſy:] For I am perſuaded, if we look'd well about us, we might find *Some* Perſons of *That Judgment*, that Think Themſelves in the *Right* in't: And *Others*, that are neither Fools, nor Hypocrites; nor to be Expos'd to the World under *That Character*: But he has now laid his Finger upon the *Sore*; and upon the *Sin* that is *never to be Forgiven*. And yet after All Theſe *Mortal Errors*, *Tranſgreſſions*, and *Pompous Aggravations*, he does *Himſelf* Clear me, in the very *Next Paragraph* (and in the Name of the *Church-of-England* ſtill) of Every *Article* of my *Charge*: And in That, and the Following Clauſe, he comes up to the Utterm oſt Syllable of what I

ever

ever said: Insomuch, that He who but Just now made me such an *Apostate*, that he could not Forbear Writing against me without being *False to his Religion*, is now *Judicially Wrought upon*, by an *Over-Ruling Impulse*, to do me *Justice*, in an Expreſs *Confirmation* of the *Truth* of My *Opinions*, and in as *Point-Blanck* a *Contradiction* to the *Profession* of his *Own*: So that the *Next Two Clauses*, are Kind in Several Reſpects: And in regard of the *Connexion* and *Dependence*, One upon Another, we'le take 'em Both together.

8. We will allow to this worthy Gentleman, all the deference his Parts and his Pen do deſerve. We allow him to be what he profeſſeth, *A Catholick of the Church of* England, or a *Church of* England *Proteſtant*. We allow him *not to forget the Chriſtian, the Generous, and the Friendly Obligations, that many of the Roman Catholiques have laid upon him*. Laſtly, Let us allow that *there are ſome points in the Church of* Rome, *wherein, tho we differ in Modalities and Terms, we agree yet in the ſame meaning*. And that *there are ſome other points, wherein the matter is capable of ſuch Condeſcentions and Abatements, as both ſides might very well cloſe upon, with a juſt deference to Chriſtian Charity, and without offence to the Catholique Faith*. Yet after all theſe Conceſſions, we do moſt certainly believe, and ſeriouſly affirm, that there are many other points, in which neither *Modalities* and *Terms*, do make the difference; nor is *the matter capable of ſuch Condeſcentions and Abatements, as both ſides might well cloſe upon, without offence to the Catholique Faith*. Conſid. Obſerva. 6. & 10. Num. 6.

9. That is, there are many things, they hold, and we do deny; ſuch again as we hold, and they do deny, that with all the *Condeſcentions* and *Abatements* Conſid.

ments can never be Accomodated; nor we with all *the Christian Charity* be reconciled; unless we are so base as against Truth and Reason, to go over in those points wholly to them, or Almighty God shall open their Eyes, so to discern it, that they come fully over to us.

Notes. 8.9. I must be very *Copious* now, upon This Subject, to be very *Clear*: And it is Certainly worth my while too, when the *Stress* that's laid upon the *Cause in hand*, is made, not only Matter of *Life and Death*; but of *Heaven and Hell* too: For if ever we live to see *the Second Part of Otes's Plot*, there will be both *Hanging*, and *Damning* too, in the *Case*. In the First Place he Allows me to be [*a Catholique of the Church-of-England, or a Church-of-England Protestant*,] which will hardly Consist, with his making me afterward, *more then Half a Papist*. Now if he had Intended *Candidly*, and an *Impartial Justice*, upon the Question about *My Religion*; there was enough in the *Paragraph* of *Obs. 6. Vol.* 3. whence he took This, to have Answer'd That Point beyond All Controversy: But his Bus'ness was to *Bring me On*, not to *Bring me Off*: And so I must e'en do *That Right* for *My self*, which *He* would not do *for* me. The Words of the *Citation*, in *Connexion*, are *These*.

Obs. 6. V. 3. [*Trim.* 'Twould be a great deal more *Generous*, to *Own*, and to *Declare* your self a Papist, *to the Whole World*, then to lye *Wriggling In and Out* thus, betwixt *Two Religions*.

Obs. Why then once for all, *Trimmer*, I am a *CATHOLIQUE*, and the very Same Catholique that I have *Ever* been, and ever *Profess'd* my self to Be: That is to say, a *Catholique* of the Church of *England*. Though I am well enough Content, to Own my self a Protestant *too*, according to the *Best Acceptation* of the *Word*, Improperly *Speaking*, and no Otherwise. *That Religion*, which *I* Own'd, *and* Profess'd upon the *Sacrament* to the Reverend *Dr Ken*, at the *Hague*; (Now Lord Bishop of *Bath and Wells*) when I was forc'd

forc'd to run away from a Pack of *Forsworn Miscreants* here, that would have made a *Papist* of me; **That very Religion** *do I Declare my self to be of, at* **This Day**; and that I never put *Pen* to *Paper*, throughout the Whole Course of this **Pretended Plot**, in Justification of the *Papists*, with any *Regard* to their *Religion*, but out of the very *Indignation* of my *Soul*, to see an *Outcry* against *Popery*, on the *One* Hand, made a *Cover* for a *Republican*, and *Phanatical Rebellion*, on the *Other*; To see the **Church of England** *Struck-at*, in **That Popery**; and Every man that did but Talk like a *Christian*, a *Good Subject*, or an *Honest Man*, to be presently *Stigmatiz'd* for a *Papist*; to see *Common Malefactors*, and *Prostitute Hirelings*, set-up for the *Saviours* of a *Church*, and a *State*; and Gain *Credit*, by *Kissing* the **Outside** of a *Bible*, **without Believing One Syllable of the Contents**: To see *Three Kingdoms* half-Eaten-up by *Catch-Poles*; the *Lives*, and *Estates* of Men of *Honour*, *Sacrific'd* to the *Rabble*; and what with **Starving Projects**, and **Bills of Exclusion**, the *Late King*, and the *Royal Family*, Treated *Little Better* then the *Meanest Subjects*: Neither, in the Presence of God, was I ever *Transported* by any *Partialities* of *Prepossession*, into so much as *One* **Thought** of *Bitterness*, against the *Dissenters*, any further, then as upon *Knowledge*, and *Sure Experience*, I was *Convinc'd* (as I am at *This Instant*) that the *Schism* is only a *Conspiracy*, and a *League* against the *Government* under the *Masque* of *Religion*: If you *Doubt* of This, I can Summon ye above a Hundred and Fifty of *their Own Doctors*, to *Verify* this *Opinion*. I have no *Interest* in this *Declaration*, but to Deliver the *Truth*, and *Simplicity* of my very *Heart*; and to *Confound* the *Malice* of All *Slanderers*, *Impostors*, and *Gain-sayers*.]

The Question upon the Matter here before us, is Briefly This; Not whether the *Ingenious Worthy Man of Parts*, be a *Protestant*, or a *Papist*; but whether he be a *Christian* or no: Nay a *Pagan* would not have made so Bold with his *Idol*, as I have, upon This Occasion, with my *Maker*; if I have not here Deliver'd the *Truth*, without *Guile*, or *Reserve*. And I am Mistaken too, if the *Charity* of *Believing* me, be not as much

much a *Christian Duty*, on the *One Hand*, as the *Sincerity* of the *Protestations* I have here made, is on the *Other*.

In his *Next Citation* out of *Obs.* 10. He passes over These Words at the Beginning of the Same Period. [**Though I am not of the Religion of the Roman Catholiques**] *I can never forget*, &c.] The *Considerer*, I perceive, had much rather make the world believe that I am a *Papist*, then Cite Any *Declarations*, or *Oaths of Mine*, to the *Contrary*; And yet now [**All o'th Sudden**] he comes *Over* to me; and we *Agree*, like Two *Tallys*: Unless it be, that He *Out-does* me, even in my *Own Proposition*: For he speaks *Positively*, both to the [**Some Points**;] and to the [**Some Other Points**;] To which I only put my *Naked Belief*.: But the Surest way is to Referr to the Text it self.

Obs. 6. V. 3. [*There are* Some Points *in the Church of* Rome, *wherein* [**I very ly Believe**] *though we* Differ *in* Modalities *and* Terms, *we* Agree *yet in the* Same Meaning. *There are some* Other Points *wherein* [**I do As very ly Believe**] *the Matter Capable of Such* Condescentions, *and* Abatements, *as* Both sides *might very well* Close *upon, with a* Just Deference *to* Christian Charity, *and without* Offence *to the* Catholique Faith. Obs. Num. 6. Vol. 3.]

Let Any man Compare the *Considerer* now, upon This Point with the *Observator*; and he shall find them to be Both so perfectly of a Mind, upon the *Desperate Doctrine* of **Modalities**, and **Accommodable Differences**, in [**Some Points**,] and in [**Some Other Points**] that they Agree in the very *Same Words*, and *Syllables*: But there are *Many Other Points*, he says, wherein *the Matter is Not Capable of such Condescentions and Abatements*, &c.] This he says, §. 8. But then within Two or Three Lines After, in § 9. He *Qualifies* the Matter, and *Unsays* it again; Though he's at *Variance* with *Himself* too, in *That very Section*. He pronounces *Peremptorily*, that *All the* **Condescentions** *and* **Abatements**, or *All the* **Christian Charity** in the World, will do no Good, in *Many Cases*: But then he brings himself off, with an [*UNLESS we are so Base, as against Truth and Reason, to go over in Those Points wholly to Them*; or *Almighty God shall open Their Eyes, to*

Discern

Discern it that they come fully over to us.] That is to say *Those Points* can Not be *Accommodated*; unless it pleases God that they May be *Accommodated*: And I could Wish now, that *Those Points* had been *Nam'd*, which he says [We Hold,] *and* [They Deny.]

But to speak more Expressly to his *Ninth Section*; I wou'd fain know, if the very *Words* of the *Observator*, *Vol.* 3. *Num.* 10. do not *Import* the *Self* Same *Conception*, and *Understanding* of the Matter with what He *Delivers*. *i. e.*. [*It is not Expos'd as the* Project *of a Thing* Probable; *but in a* Charitable Contemplation *of the* Possibility *of it, by a* Providential Removal *of Those* Passions, *and* Prejudices *that* Hinder *the* Agreement.] He goes now forward, to Deny in the *Next Paragraph*, what he has Admitted in *This*.

10. This is truly *the Matter in question.* It is not, whether there be not *Truth as well as Error in the case*: *and the one may not then be separated from the other* (as this Gentleman mistakes;) but whether there be not in the Doctrine of that Church which we oppose, Error without Truth; and whether the main matters in dispute betwixt Church and Church, which the one saith is Truth, and the other saith is Error, be capable of such *condescentions and abatements as both sides might well close upon*, &c. And that for example, the Church of *Rome*, which requires Purgatory to be believed under an *Anathema*; and the Church of *England*, which saith, *it's a fond thing, vainly invented*, &c. can be reconciled without those that hold, *it is a fond thing vainly invented*, do make it an *Article* of their *Faith*; or those that hold it an *Article* of their *Faith*, do declare it's a *fond, a vain, and a false thing*. Consid.

10. This *Paragraph*, I must Confess, is too Hard for me; For I cannot Conceive, why the *Superstructure* of *Error* upon Notes.

Truth, may not as well be *Taken-off*, as it was *Laid-on*: For it is not be Imagin'd, that *Error* and *Truth* can be so *Incorporated*, as to become *Inseparable*. When I speak of *Error*, and *Truth* in the Case, it is to be Understood, with a Respect to the Points in *Difference* betwixt the *Two Churches*: And whether it be *Error* **Without** *Truth*, or *Error Accompany'd* **With** *Truth*, 'tis *as Broad as 'tis Long*. *That*, indeed, which the *One* says is **Truth**, and the *Other* says is **Error**, can never be *Reconcil'd*, so long as *Both Parties* Adhere to That *Opposition*; for that were to suppose *Error*, and *Truth* to be all One. But [**His** *UNLESS*;] and [**My** *PROVIDENTIAL REMOVAL*] takes *That Rubb* out of the *Way*.

Consid. 11. An Accommodation in such a case is *Impracticable*: For (as our Author well observes upon another occasion) *it imports an agreement of two divided Churches in the very state of their disagreement*; where not the *passions and prejudices* of men, but the Nature of the things, *hinder the Agreement*; and so spoils the Philosophy of *a charitable contemplation* about the *possibility* of it.

Notes. 11. 'Tis very *True*; that an *Accomodation* (as he says) is *Impracticable*, where it is *Impossible*; And it is no less True, that it is *Impossible*, so long as People that are of *Differing Persuasions*, *Continue* in That *Hostile State of Disagreement*: But *Change of Mind* removes *That Obstacle*; And *the Grace of Almighty God* (as He Himself Confesses in the Former Page) may work that *Change of Mind*. Now here's no *Change* all this while, in the *Nature* of the Thing, but in the *Opinion* of it: *Truth* and *Error* are the Same still that they were *before*; And I know very well, that 'tis *Impossible* to make *Truth* to be *Error*, or *Error* to be *Truth*: But what's This to the *Passions*, and *Prejudices* of Men, that may be *Taken-up*, or *Lay'd-down*, allmost at *Pleasure*? The *Inconciliable Opposition* of *Vice*, and *Virtue*, does not at all hinder, but that Men of *Profligate Lives*, and *Vicious Habits*, may yet *Reclaim*, and become

come *Virtues*: *Ambition*, *Avarice*, *Cruelty*, and *Oppression*, can never be Transform'd into the *Opposite Virtues*: But *Men* that are Addicted to *Those Vices* may Cast their *Skins*; & Pass-over into the *Love*, and *Practice* of *Humility*, *Moderation*, *Tenderneß*, *Compassion*, without a *Miracle*. And it were *Hard*, *Otherwise*; If (according to the Sense of my Expositors,) the most *Necessary Duties* of a *Christian*; That is to say, *Repentance* and *a New Life*, should be Render'd only the *Charitable Contemplation of a thing* Impossible. *This* is a *Doctrine*, that seems to Me, (with Submission to be better Enform'd) to *Block-up the way*, and to *Preclude the Means*, even of *Salvation it self*: For if *All men Living* have their *Errours*, and their *Failings*; And, when they are once *Out* of the *Way*, if there be no getting *Back*; How miserable is the Condition of *Mankind*, that stands *Condemn'd*, at the same Time, to *Inevitable Frailties*, and to *Unpardonable Mistakes!* I will Allow all the *Streß* that can be lay'd upon the most Potent Obstructions to This Blessed End; As the *Affectation* of *Power*, and *Dominion*; The *Charms* of *Glory*, and of *Secular Interest*; Or the *Prepossessions* of *Education*. These *Impressions* make the Matter *Difficult*; But not *Insuperable*, and *Utterly Impossible*: Especially (As the *Considerer* says) [*If Allmighty God shall Vouchsafe to Open the Eyes of the Deceived, so as to make them Discern Truth and Reason*;] Or in the Words of the *Observator*, in case of [*A Providential Removal of Those Passions, and Prejudices, that Hinder the Agreement.*] This is the *Possibility* that I *Contemplate*: And I take the *Considrers* [*ALLMIGHTY GOD*] and the *Observators* [*PROVIDENCE*] to Intend *One and the Same Power.*

12. This is the Case we except against, and which we shall now proceed to the consideration of; not that we declare, to lessen the esteem of this Author (whom we do honour for his Ingenuity and Industry, and his other Accomplishments worthy of a Gentleman and a Scholar) but to Vindicate our Church, and to preserve our People from Consid.

the Infection of ſuch Doctrine; which how *good-natured* ſoever it may be in the deſign, cannot but be miſchievous and pernicious in the conſequents.

Notes. 12 I muſt needs put the ſame Complement, in this caſe, upon the *Conſiderer*, that an *Italian Prince* put upon a Gentleman that gave him a *Lift* to Help him into the *Saddle*. He was a *Light Perſon of a Man*: And the *Other* Threw him quite *over his Horſe*: The *Prince* got up again; And, with his Cap in his hand, *Sr*, (ſays he) *the One Halfe of This Courteſy would have done My Buſ'neſs*. In like manner, I would have *Compounded*, with the *Conſiderer*, with all my heart, for his *Civilities* to the [Gentleman] and the [Scholar,] if he would but have *Excus'd* me from the *Infamy* of a *Defamer* of the *Church*, and a *Spreader* of *Infectious Doctrines*. I do not ſpeak This, [*to Leſſen the Eſteem of the Author*;] but purely to *Preſerve my Self* from the *Conſequences* of ſo *Infections* a *Calumny*: And a Calumny, (for ought yet appears,) without Any *Foundation*. The *Clauſe* runs in the Style of [*WE Except againſt*] *WE Declare*] *WE do Honour*] *OUR Church*] and *OUR People*:] So that the *Cenſure* falls little ſhort of an *Anathema*, for it appears here to be *Publiſh'd*, as out of *the Mouth of the Church it Self*. And what's my Crime at laſt now but the Poor Innocent Obſervator of *Feb.* 23. *Laſt Paſt*? For my [Modalities,] & All that Train of *True-Proteſtant Clamours*, and *Scruples* are *Approv'd*, and Allow'd *of* by Himſelf, to a Single *Tittle*. We ſhake hands too, in the Poſſibilities of Things: And I do not hear of ſo much as One Syllable added to my *Charge*, upon this Subject. So that upon the *Main*; the Whole *Myſtery* of *My Iniquity* is Wrapt up in the *Gall*, and *Venom* of Thoſe *Two Words* [*OUR RELIGION.*] There's Popery, there's Hereſy; there's Scandal; There's Inſolence, and Ill Manners in 'em; For till *That Malevolent Minute*, All was *Well*; And the Laſhing of the *Schiſmatiques*, for the *Scandal*, and the *Ruine* that they have brought, both upon the *Church* and the *State*, by the *Equivocal*, and *Squinting* Uſe they have made of *Thoſe Two* General *Words*, is the *Only Sin*, for ought I can ſee, that I have here to *Anſwer* for.

The

The *Conſiderer Himſelf* Dates the *Quarrel* from that *Moment*: He *Founds* it upon That *Bottom*: And when All is done, he has given me *a Diſcharge under his Own Hand.*

13. Our Author is pleaſed to affirm, That the *Principles of the Papiſts are known and certain.* A propoſition which cannot be univerſally true, ſince they are far from an agreement even in ſuch points as are of the greateſt importance for them to agree in. Such is that of Infallibility, which whether it be in the Pope without a Council, or a Council without the Pope, or Pope and Council, or the Church Diffuſive, they cannot agree nor determine. But ſuppoſing, that their Principles *are known and certain*, where may we expect to find them, if not in their Councils, General and Provincial; in their Canons and Decrees, in their allow'd Catechiſms and ſolemn Profeſſions of Faith, in their publique Offices and approved Comments on Scripture? but if theſe be not admitted, we muſt deſpair of ſatisfaction, and have reaſon to conclude, their *Principles* are neither *known nor certain.* Conſid. Obſerva. Num. 9.

13. He referrs Himſelf here, to an *Affirmation* of mine, out of *Obſervator Vol.* 3. *Num.* 9. Where (according to his Cuſtom) he Draws a *Citation* out of the *Middle* of the *Period.* My words are Theſe [*Such an* Union *with* Papiſts *as you ſeem to Propoſe with* Protestants, *holds* no Proportion at all *with the* Queſtion in hand. Firſt, *as* Their Principles *are* Known *and* Certain; *The* Other Unnaccountable, *and* Vagabond] And ſo afterward; [*The* One *Suppoſes a* Doctrinal Union; *And the* Other *Demands a* Political, &c.] Now there is a Great Difference, betwixt a *Poſitive*, and a *Comparative Affirmation:* So that he puts the Caſe upon the *Stretch*, to make it the *Former:* Though 'tis the *Same* thing to *Me*, whether it be the *One*, Notes.

One, or the *Other*; for I'm *Right*, *Both* ways, as to *My Purpose*. If *their Principles be* Not *Known and Certain*, there's One *Stabbing Argument* against the *Papists* fall'n to the *Ground*. That is to say, the Involving of the People of *That Persuasion*, to the *Last Man* of 'em, in the *Common Principle* of *Destroying* (as they call them) *Heretical Princes*: For the *Receptacle* of Infallibility, is a *Point* (as he says, *p.* 6.) that is not as yet *Agreed*, or *Determin'd* among *Themselves*: But if they Bee Known, and Certain; I have nothing more to say. Neither is it One Jot to the Bus'ness of *That Observator*, which Respects only the *Disparity* betwixt *Uniting* in Matters of *Doctrine* with men of Another *Religion*; and *Uniting* with men that pretend to be of *Our Own Religion*, in *Political Maxims*, and *Positions*, which are *Subversive* of the *Civil State*.

Consid. 14. As for the Doctrine of the Church of *England*, we can freely declare it to be *known* and *certain*. The sum of what we hold, is drawn up in Nine and Thirty Articles, explained in one and Twenty *Homilies*, & the way of our Worship exhibited in our Liturgy. From hence we shall therefore collect our Materials, and, according to the method of our Articles, compare Doctrine with Doctrine, Church with Church; by which we doubt not but to make the Opposition between them so evident, that both sides will agree, that the *Church of England is one thing and the Church of Rome another*; and, *as they are at present*, no more capable of being one, than Truth and Error can be the same.

In order to which we shall premise.

Notes. 14. This looks, as if the *Observator* had stood-up For the *Principles* of the *Papists*, Against the *Doctrine* of the Church of *England*, and, Consequently, *Extorted* from the *Unwilling Author*, These Papers, in *Vindication* of the *Protestant Religion*; when yet the *Observator* has not Presum'd, in *Any sort*, or upon

upon *Any Occasion*, to [*Touch the Ark*;] but Kept himself within the Bounds of *Political Remarques*, and *Disquisitions*, in Order to the Service of the *State*, without Breaking in upon the *Offices*, and *Duties* of the *Reverend Clergy* in *Any Degree Whatsoever*. Now I shall Easily Joyn with him, that [*the Church-of*-England *is* One *Thing*, *and the Church of* Rome, Another:] But it is yet as *Possible* that they may come to be *One* Again, as it was, before the *Separation*, that they should come to be Divided. I'le break No Squares with him neither, upon *This Point*; that [*as they are at present, they are no more Capable of being* One, *then* Truth *and* Error *can be the Same*;] which is no more then to say, that *White* can never be *Black*, so long as 'tis *White*; nor *Black*, *White*, so long as 'tis *Black*. But now though the *Error*, or the *Vice* can never *Change Colour*, the *Offender* may Quit an *Ill Habit*, and leave his *Wickedness behind* him; And the most *Mistaken Creature* in the world, may be brought out of *Darkness* into *Light*: So that the *Considerer* might have sav'd himself the Labour of *Jumbling* Doctrines together, and *Conferring* Articles, upon Any Account, (That is to say, of the *Observators*:) For the *Virtues* of the *Load-stone*, or *the Squaring of a Circle*, would have been a *Subject*, Every jot as much to the Question in hand (for any thing that I have to do in the Case) as the Stating, and Ballancing the *Doctrine* of the *Two Churches*.

15. *First*, That there are some Articles which both Churches do in expres Terms agree in; *viz.* Art. 1. *of the Holy Trinity*; Art. 2. *of the Word, or Son of God*; Art. 3. *of the going down of Christ into Hell*; Art. 4. *of the Resurrection of Christ*; Art. 5. *of the Holy Ghost*; Art. 7. *of the Old Testament*; Art. 8. *of the Three Creeds*; Art. 12. *of good works*; Art. 16. *of sin after Baptism*: Art. 18. *of obtaining eternal salvation only by the Name of Christ*; Art. 23. *of ministring in the Congregation*; Art. 26. *of the unworthiness of Ministers*; Art. 27. *of Baptism*; Art. 33. Consid.

Art. 33. *of Excommunicate persons*; Art. 38. *of Christian mens goods*; Art. 39. *of a Christian mans Oath.* Against these the Jesuit *Johan Roberti*, hath little or nothing to object in his small Tract purposely written in opposition to our Articles,

Eccleſiæ Ang. Baſis Impoſtura Luxem. 1619.

Conſid. 16. But of these Articles it is to be observed, there are some which each party differs as much from the other in (when they come to explain themselves) as if there had been no agreement in Terms. Thus it happens in Articles, 3*d*, 7*th*, and 15; as shall afterwards be shewed.

Notes. 15. 16. This *Enumeration* of *Articles*, is Nothing at all to *Me*, unless it can be made appear, that I have either Intermeddled in the *Question*, or Given Any *Colourable Occasion* for the *Animadversion*, in *Any Manner Whatsoever*.

Conſid. 17. 2*ly*. There are other Articles, wherein both Churches do agree in the sence, tho they differ in Terms; or that are not so much Controversies between Church and Church, as between private Doctors in each Church. Of this Opinion is a *Learned Forreigner of the Reformed Religion*, about the matter contained in Articles the 10*th* and 17*th*, *of Free-will*; and *of Predestination and Election*. Of the former he saith, *The difference that our Adversaries will object between them and us, upon this point of Free-will, is only imaginary, and a meer cavil.* Of the latter he concludes; *Since we agree in the Fundamentalls of this Doctrine (as we have already set forth); and that our dissent is but with a few of their Doctors, it would not be very hard (I should think) to find out such a bias of Temperament, drawn from the Word of God, in proposing of these Opinions, and in Terms so proportioned to their sublimity; as all humble and moderate Spirits would find sufficient for their satisfaction.*

Apology for the Protestants, done out of French into English by R.L. 1681. Part. 4. Cap. 3. pag. 133. 150.

17. The

17. The *Apology* here-cited, was *Tranſlated* by my ſelf, and Publiſhed with my *Name at length* to't, in 1681. The *Conſiderer* is pleas'd to give the Author of it, the *Character* of [*A Learned Forreigner of the Reformed Religion.*] How comes This [*Learned Forreigner,*] (and ſo Call'd with a Reſpect to *This very Piece*) to keep up *His Reputation* ſtill, as a *Profeſſor* of the **Reformed** *Religion*, and the **Obſervator** to be a *Loſt Man*, to the Church of *England*, paſt all *Remiſſion*, for not the Fiftieth part of the *Liberty* that the *Other* has taken? Or rather, How comes a *Proteſtant* of *Eighty-One*, upon the very *Same Foundation*, to be made a *Papiſt* in *Eighty-Five*? But the *Partiality* will be yet more Obvious, from the *Project* and the *Title* of That *Apology:* An Inſtance, which, perhaps I might have *forgotten*, if the *Quotation* had not brought it into my *Mind.* The *Title*, in *French*, and *Engliſh*, is as follows, [*Apologie* pour les *Proteſtans*, Où l'Auteur juſtifie pleinement leur Conduite & leur ſeparation de la Communion de *Rome*; & *PROPOSE* des Moyens *FACILES*, & *RAISONABLES*, pour vne *SAINTE*,& *Bien-heureuſe REUNION*] *i. e.* [An *Apology* for *Proteſtants*, wherein the Author fully Juſtifies their Proceedings, and Departure from the Church of *Rome*: With a **Propoſal** of *Means*, *EASY* and *REASONABLE*, for a *Holy and a Bleſſed REUNION.*] All that I did was barely to *Contemplate* a *PROVIDENTIAL POSSIBILITY* of it: Whereas Here's a **Point-Blank** *PROPOSAL*, of the very **Ways** and **Methods** for the Attaining of that *Happy End.* In Fine: The *Author* of the *Apology*, tho' an *Open*, and a *Profeſt* **Advocate** for a **Reunion**, is highly *Recommended* and *Approv'd*; While at the ſame time, the *Charitable Speculation*, but of the **Poſſibility** of it, is made a **Mortal Sin** in the *Obſervator.* The Three next Clauſes run altogether upon the *Topick* of *Rebus ſic Stantibus.*

[We do not Pray (*ſays the* Conſiderer) for Charities ſake, to *Err* with thoſe that *Err*, and to be *Deceived* with thoſe that are *Deceived*, P. 10.] But *that it may pleaſe God to bring into the way of truth all ſuch as have Erred and are Deceived; and to* *Conſid.*

ſtrengthen ſuch as do ſtand. And for This, We Beſeech thee to Hear us, Good Lord. Ibid.]

Notes. *This* is very well now; And no otherwiſe than *juſt thus*, do I underſtand the matter: nay I muſt have been a *Stark fool*, or a *Mad-man*, to have laid my ſelf open to *any other Conſtruction*: For I might as well pretend to *Reconcile Heaven and Hell*, as *Truth and Error*; *Sound Doctrine* and *Hereſie*. And I am Afraid, there has been more care taken to *Puzzle* my Meaning, than to *Underſtand* it, though I Hope that the *Conſiderer* has been rather *Miſled himſelf*, than a willing *Miſleader* of others: For he is pleas'd to ſay in Another Place,

Conſid. [The *Project* we *Approve*; the *Benefit* of it is *Apparent*: But without this Renunciation, of theſe [Abovementioned] as well as many other *Principles* Deſtructive to ſuch *Union*, and *Society*, we fear it is not *Practicable*, and that the *Government*, *Our Religion*, not to ſay, *our ſelves*, may as well be Ruin'd by *Credulity*, as *Diſtruſt*.]

Notes. If it be a *Laudable Project*, 'tis *Well meant*, and no hurt done in the *Wiſh*, though Accompanied with almoſt the *Deſpair* of ſeeing it put in practice; And I am as much for the *Renunciation* of *Deſtructive Principles*, as the *Conſiderer Himſelf*; And for making that *Diſclaimer*, the *Condition* of the *Agreement*. As to the *Hazard* that may Befall the *Government*, [*our Religion*] and *our Selves*, as well by *Credulity*, as by *Diſtruſt*; the *Danger* is not ſo much in *Each* of them *Singly*, as in *Both Together*; where *Credulity* towards a *Faction*, begets *Fears* and *Jealouſies* of the *Magiſtrate*: But the *Conſiderer* follows *This* too, by Falling in with the Author of the *Apology* before Cited upon this very Text.

Conſid. [We ſhall Conclude the *Whole* (*ſays he*) With what is ſaid by a *Moderate French Writer*, Quoted before,

before, *viz.* [*I would to God that Those of the Church of Rome had the same Tenderness for Us, that we have for Them; And that they would but Treat Us with the like Openness, and Candor; They would be then Easily satisfi'd, that we are no Enemies of a* Reconciliation, *if they would but take a step or two on their side to Meet us upon the way.*] But this can never be, *so long as the Pope of* Rome *pretends, not only to be the Chief of the Order, but to Exercise an Arbitrary, and Absolute Power, as a* Monarch *in the* Church] &c. And so he goes on, Reckoning up a great many Errors in the Church of *Rome*, as *Obstructions* to a *Reconciliation*; coming to this *Result* at Last. [So long I say, as These *and the Other like Abuses shall be Continued in the Church of* Rome, *People may make what Overtures they please: But there is no Union to be Expected betwixt Them and Us.*] So that strike off the *Abuses*, and the *Obstacle* is *Removed.*

Now whatever *Misunderstandings* have fall'n out upon the way, I cannot see, but that the *Considerer*, the *Apologist*, and the *Observator*, are all Three of the same Mind upon the Pinch of this Question, which is, that Men *Continuing* in *Erroneous Oppositions* upon the Subject of *Religion*, cannot *Agree* in the *Truth*; And that without the *Truth*, There can be No *Agreement.* *Notes.*

There is Another Touch upon the *Observator* about the *Prerogative* of the *Deposing Power.* [It is so far (*says the* Considerer) from being True, that [*Not one Papist in a Thousand is of the Persuasion that Princes may be Deposed*, Obs. Vol. 3. N. 6.] That more Probably, not one in a Thousand is against it; and if any such be against it, it is with as much *Inconsistence* to the Principles of *Their* Church, as it is with the Principles of *Our* Religion to be *for it.*] *Consid.*

I must here Mind the Author of what he say in the 6*th.* Pag. *Notes.*

that the *Papists* are not *Agreed* whether the *Infallibility* be Lodg'd in the *Church Diffusive* or not; or *Where* it is Lodg'd; And this Instance was us'd, to shew that in *That Point*, *the* Principles *of the Papists are not* Known *and* Certain: And if so; this *Inference* will never hold, upon the *Universality* of that *Principle:* Nay He Himself gives an Instance even against Himself, in the same Page, *where he Acknowledges, the Clergy of* France *did not long since Publish a Proposition:* [*That the Pope had no Power in Civil and Temporal Affairs, and that Kings were Subject to no Ecclesiastical Power, nor can be Deposed, nor their Subjects be Absolved from their Allegiance.*] So that here's a Foul Gap in the *Principle* already, to say nothing of our late Experiences; For it is *not* my *Zeal* for the *Papists*, but the *Veneration* that I have for *Truth*, *Honesty*, and *Common Justice*, that has engag'd me in this Controversie; not forgetting what I owe to my self all this while, in the *Common Cause*.

To summ up the Whole now in a Few Words; The Sun is not Clearer, than it is, that my Writings have been *Perverted*; The *Connexion Mangled*, and *Disjointed*; My *Opinions*, and my *Practices Misrepresented*; And that upon *Pressing* the several Parts of the *Calumny*, the Entire *Structure* falls to *pieces*. I will, in Charity, Believe, that the *Considerer* took his *Citations* upon *Trust*, Especially, in what Concerns the *Address* of the *Reverend Clergy of the City of London*: For the *Phrase* in *General* of *Our Religion*; The **Protestant** *Religion*; The **Reformed** *Religion*, is so *strictly*, and so *Expressly Appropriated* to the *Protestant* **Dissenters**, that it will not so much as bear an *Allusion* to Any thing else; And I thought it very Reasonable, to Inculcate a *Caution* against Those *Ambiguities*, that have been so Pernicious to the *Crown*, and to the *Church*. Nay! and at the same time, I have over, and over, Recommended the *Bare Addition* of [**Established by Law,**] as a short Remedy against a Thousand *Inconveniencies*, and *Mistakes*: And this is No *Capriccio* of my *Own*, neither; For you will find it, the very *Train*, and *Method*, of Distinguishing the *Friends* of the *Government* from their *Enemies*:

Enemies: Look thorough All the *Swarms* of *Seditious News Papers*, *Mercuries*, *Petitions*, *Addresses*, and Other *Libellous Discourses*; And You shall find e'm to run All, Unanimously, in the stile of **Protestant, True Protestant, Reformed** &c. and no [**Established by Law**] in One of a Thousand of them, Unless in the way of *Raillery* or *Droll*. Look on the *Other* hand into the *Counter-Petitions*, *Addresses*, &c. and you'l hardly find the *Protestant Religion* in *Any* of them, without the Qualification of [**Establish'd by Law**.] 'Tis the stile of His Majesties *Declaration*, and likewise of the *London Address* abovementioned: So that I am Charg'd for Skewing at them, for *Words* that they did not *say*, without the *Supplement* of the *Laudable*, and *Needful Qualification*. In the Business of the [**some,**] and [**some Other**] *Accommodable* Points, the *Considerer*, and the *Observator have Jointly* given *Assent* and *Consent*, And subscribed, *in Terminis*, to the very *same Form*. And so much for That.

No sooner did the *Noise*, and *Envy* of *This Calumny* begin to Wear-off: But there was *Another*, Immediately started, *worse* then the *Former*; Which was, a *Current*, and a *Confident Report*, spread all over the Kingdom, That the *Observator* had *Dogmatically* Deliver'd it, as from the *Chair*, [**That All Subjects were Bound to be of their Prince's Religion**; Now there was Nothing more in't then *This*.

In the *Wednesday Paper* of *April* 29. 1685. *Num.* 35. I was Handling the subject of a *Popular Liberty of Conscience*; And how *Inevitably* it must *Destroy* the *Order*, and *Polity* of *All Societies*; And *Justifie* the most *Sanguinary*, and *Impious of Outrages*; When [*I am bound to Cut your Throat, upon* **One Point of Conscience**, and **You** *are bound to Cut Mine upon* **Another**.] From hence, I proceeded to Treat of the *Conscience* of the *Magistrate*, and the *Conscience* of the *Subject*; But through the Whole Discourse, as a Point of *Policy*, and *Government*, not of *Religion*. I'le take This Opportunity, once for all, to set my self *Right* in *This Particular*; And no way better, then to set down the Whole story at *Large*, in the very *Words* of the *Observator*.

Trim.

Obſ. 35. Vol. 3. *Trim.* [*A Liberty for every man to ſerve God according to his Judgment.*]

Obſ. Why you are *Out* now, *Several Ways*. *Firſt*; It is **Not** That *Liberty* of a mans Serving God according to his *Judgment*: For you *Challenge* That to the *Subject*, which you *Deny* to the *Magiſtrate*: **His** *Conſcience* bids him *Serve God*, in **Order**; the **People** will have **Their** *Conſciences* at *Liberty* to ſerve him in **Confuſion**. The *Magiſtrate*'s is a **Governing** *Conſcience*: And what's to be *done* now, if the *Subject*'s *Conſciences* ſhall Refuſe to be **Govern'd**? The *Magiſtrate*'s *Conſcience* is Anſwerable for the whole **Community**: The *Subject*'s is a *Private Caſe*, where every *Individual* Accounts only for his **Single Self**. *The Magiſtrate Sins againſt his* **Own** *Conſcience if he* **Suffers** a *Capricious* part of his *Subjects* to run *Vagabonding*, and *Schiſmatizing*, according to **Their**s: Beſides that the *Wiſdom of God*, and the *Diſpoſition* of *Divine Providence*, have made the *Prince* the *Judge* of the *Controverſy*; and **His** *Conſcience* Exerts it ſelf in **Authority**, while the **Peoples** *Conſciences* are to *Acquieſce*, either in *Reſignation*, or *Obedience*: The *People* are **All** and **Every Man** of 'em the *Kings Subjects*: And beſides the *Impious Mixture* of *Erroneous*, and *Contradictory Opinions*; All their Pretended *Aſſociations* **of Conſcience**, are *Conſpiracies* of **Practice**; when, at the Same time, the *Sovereign* has the *Ordinance* of *God*; the *Laws* of the *Land*; *Piety*, *Duty*, *Imperial Prerogative*, and *Reaſon of State*, on his ſide: So that there's a *Conſcience* **Indiſpenſable**, on the *One* Hand, and a *Conſcience* **Unwarrantable** on the *Other*: Inſomuch that *Liberty of Conſcience* makes againſt ye All the ways you can put it: For it is againſt *Law*; Againſt *Right*; Againſt *Truth*, *Nature*, and *Religion*: And, like a *Bottomleſs Quick-Sand*, it Sucks in the very *Frame* of All *Political Conſtitutions*, **Never** to be *Retriv'd*. It is **Your** *Liberty of Conſcience* that I ſpeak of; But the **Magiſtrate's** *Right*, and *Obligation* of *Conſcience* ſtands as *Firm* as the *Foundations* of the *Earth*. And prethee wilt thou go now, and Conſult all the *Rabbi*'s of the *Separation*, *Caſuiſtically*, upon *This Point*. What *Diſpenſation* from *Almighty God*, has a **King**, more then a **Subject**, to Act *Contrary* to his *Conſcience*? Or

what

what *Answer* shall That *Prince* make, at the Day of *Judgement*; That when his *Conscience* Charges him, (as he hopes for *Salvation*) to Provide, according to the Best of his *Skill*, for the *Welfare* of his *People*, shall yet Suffer his *Subjects* to Exercise That *License*, which He in his *Conscience*, *Thinks*, *Judges*, and *Believes*, will be for their **Destruction**? The Question is, First; *Whether or No shall This Prince Govern* **according to his Conscience**? 2*ly*, How is it *possible*, to *Reconcile* This **Popular Liberty**, to a *Consistency* with the **Conscience** of the *Supreme Magistrate*, and the *Necessary Regulations* of *Sovereign Power*? 3*ly*, Which shall have the *Preference*, in This Case, the **Kings** *Conscience*, or the **Peoples**? That is to say, in Few Words; where's the *Sovereignty*? In the **King**, or in the **Multitude**?

And again, [*The* Supream Magistrate *has a* Double Conscience, One *with a Respect to his* Personal Persuasion *about Matters that Immediately concern his* Soul, *The* Other *with a Regard to his* Political Administration. *The* Subject *likewise has a* Conscience, *that* purely *Respects Matters betwixt* God *and his* Own Soul. *And a* Conscience *likewise that* Superinduces another Obligation *upon him, with Relation to the* Publick, *as he is a* Member *of the* Community. *In the Former he is at* LIBERTY, *but in the* Other *he's under* GOVERNMENT *and* COMMAND, *Obs. Num.* 36 *Vol.* 3.] *What is this to say now but that* his **Religious** Conscience *is* **Free** *as he is a* **Christian**, *But* his **Practical** Conscience *is* **Limited** as he is a **Subject**? *Obs. Num.* 36. *Vol.* 3.

What is there more now, in All This, then that *Kings are Bound in Conscience, to keep their People from Cutting one anothers Throats*, which they will most *Certainly* do, and *Destroy* their *Sovereign* over and above, when ever he *Yields* to them the Point of **Popular Liberty of Conscience**? So that here are *Reasons of State*, *Sublimated* into *Articles of Faith*; and a Man is to be presently made a *Papist*, that will not *Swear Secrecy* and *Allegiance* to the *Practices* and *Positions* of *Rebellion*.

I could Muster up a Hundred other Instances of the *same Batch*, and *Leaven*; as my *Threatning* of a *Bookseller*, if he presumed to Print any thing against *Popery*, which was Prov'd upon Oath to be an Arrant Lie. And yet the *Cry* ran so *Strong*, *Obs. Num.* 42. *Vol.* 3.

Strong, that there was hardly any beating of it down. They had another Story too of my Stopping the Book of a *Reverend Divine purely for Asserting the Doctrine of the Church of England*; which was so False, that the Gentleman Himself Acquitted me to all Purposes upon the whole matter: But however, the *Rumour* was *Supported* as long as they could keep *Life* in't; and it was *Impossible* for any Man to *Believe that Flam*, without making me *an Insolent Fool for my Pains*. There was then *Another Malicious Whimsie* set a Foot too, what a Bussle I had made in I know not how many *Tavern-Clubbs*, with *Projects*, and *Proposals*, about *Publique Businesse*; Which in One Word was *All False*; And I Defy Any man living to say the *Contrary*. (Which Somebody or Other Must be Able to do, unless they'l Suppose the Matter Debated at *a Committee of Chairs, and Stools*.) To Conclude; There was Great Pains taken before the Opening of the Parliament, to make Work on't for a *Formal Complaint*: But the Pretence would not hold Water.

It will be said at last, that the *Book* was not *Publish'd*; And the *First Sheet* of it *Countermanded*: To which, I must Answer, That it was *Design'd* to Come out while the *Press* was at *Liberty*, which would have put me upon an *After-Game*, never to be *Recover'd*. As to the *Recalling* of the *First Sheet*, I shall referr the *Reader*, for the *Reasons* of it, to my *Defence*.

THE END.